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this subject needs something to justify its existence. Professor Aikins's book has this justification. In his treatment of induction he has included several valuable chapters which do not appear in the ordinary text-book and he has endeavored to present deductive logic in a new way. He attempts to treat it from the objective standpoint. It is to be, not a science of thought nor a science of the proper arrangement of words but a science of things as they are dealt with in thought. It "points out the laws of things which all thought should respect," it "deals with the mental implications of the relations of things."

Instead of relations simply of inclusion and exclusion he makes use of five fundamental relations: those of individual identity, subject and attribute, causal or dynamic, non-dynamic and noetic, besides combinations of these. Conversion receives a broad treatment but the most important changes have to do with the syllogism. The traditional rules are thrown overboard and an attempt is made to find the underlying principle of each of the first three figures—the fourth being eliminated as involving no new principles. For the first figure the principle is: What is said to be true of every member of a group (or every object which possesses a given relation) is said about each one of them even though each is not separately thought of when the statement is made. Two cautions are added: 1. "A relation can belong to some members of a group without belonging to all the members, to any given member, or to any one of a given group of members," and 2, "To say that something is true of certain objects does not imply that it is false of others." Similarly of figures two and three, though the matter is more complicated in those cases.

This mode of treatment is certainly very attractive; it seems much less arbitrary; we may agree with Professor Aikins that it is more philosophical, at least in its aim, than is the traditional treatment; but the claim that it is better pedagogically is more than doubtful. The clearness and definiteness of the traditional treatment has a pedagogical value that is lacking here, particularly in the case of the second and third figures. The beginner would have more difficulty in applying the somewhat complicated system of principles and cautions than in using the old rules. For the advanced student Professor Aikins's method is certainly a good one and should deduction be taught in its proper place, after induction, his method might be applied to better advantage.

Particularly noteworthy in the portion of the book devoted to induction are the chapters on statistics, averages and testimony. The last is usually omitted altogether and the first two seldom receive more than a perfunctory discussion. Unfortunately the time usually allotted to logic is too brief to permit the use of the entire book.

A more serious objection to the work as a text-book is the amount of controversial matter it contains. It would have been better if the author had stated his positions dogmatically here and justified them in some work not intended for an elementary text-book.

Many points besides those noted should be discussed, if there were space, but it must be admitted that the author's aim is most praiseworthy and that, whatever the faults of his book, he certainly does make logic a live subject.

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Die Perioden des menschlichen Organismus in ihrer psychologischen und biologischen Bedeutung, von DR. HARMANN SWOBODA. Franz Deuticke, Leipzig, 1904. pp. 135.

This author scores current psychology, speculative and experimental, which he accuses of absolute fruitlessness. The laboratory gives us only a little more exact expression of what everybody knew before.

It has isolated a topic in which the public has a profound interest and given it a terminology which none but experts can understand. Recent as it is, its pathway is already strewn with dead books. It has desouled psychology. He insists that the only way of salvation is the out-of-door natural history standpoint and, in this work which is devoted to the psychological and biological significance of rhythm in the human organism, he collects many facts from normal and abnormal life that show a monthly periodicity. Reminiscence, he thinks, shows this type and he collects various cases. His work is evidently inspired by flies' noteworthy study of pathological phenomena which took its point of departure from the menstrual rhythm and its relations to the nasal organ. There are various other periods that Swoboda thinks he has established. Periodicity is a spontaneous tendency to repetition and certain *freisteigende* impressions in waking hours, in twilight reveries, in dreams, in the creativeness of artists and writers, in power to recollect, in the sexual life, in circular insanity, in conversions, conceptions, epileptic tendencies, moods in people subject to them, whom he thinks a class by themselves, all have a monthly rhythm. This is not very apparent in the relational life of association which is dependent upon the environment, but if we only had a method of measuring the spontaneities of mentation, he believes that his thesis would be abundantly demonstrated. All that can be said of it now is that it is an interesting and suggestive but by no means demonstrated doctrine which his book represents.

Proceedings of the Third Meeting of the American Philosophical Association, Princeton Univ., Dec. 29, 30, and 31, 1903, with the address of the President, *The Eternal and the Practical*, by PROFESSOR JOSIAH ROYCE. New Era Printing Co., Lancaster, Pa., 1904. pp. 142.

This pamphlet gives very brief extracts of many papers which must have made a very memorable meeting, and prints the address of President Royce on *The Eternal and the Practical* in full. After reading and rereading the abstracts it is very difficult to form any very clear idea of what many of them attempted to say. For instance, the paper of Spaulding on *The Establishment of Association in Hermit Crabs* is absolutely unintelligible although his topic is plain. The few lines on Sheldon's paper on *Intensity* convey no idea that the writer of this note is able to grasp. McAllister's experiments, Tuft's paper on *Moral Sense in British Thought*, and to a somewhat less extent, the contributions of Sewall, Campbell, Montgomery, Hammond and Creighton, no doubt in themselves luminous and valuable papers, cannot possibly have any lucidity to those who are compelled to depend upon these abstracts for their knowledge.

Einführung in die Philosophie der Reinen Erfahrung, von JOSEPH PETZOLDT. Vol. II. B. G. Teubner, Leipzig, 1904. pp. 341.

The most essential feature of this book is the attempt to carry through the thought that man is not a durable type but an organism in a very active stage of development. But the permanent condition of men, the author holds, can be developed in its main features and on its formal side, and thus only we get the basis of ethics, æsthetics, etc. Regularity consists in the sequence of development and the tendencies to stability are psychic. The question of a goal of this development and of its ethical, æsthetical and logical characteristics constitutes the most interesting part of this book. It seems to the writer of this note to rest on two contradictory assumptions. On the one hand it makes concessions to evolution and gives it a large sphere, but on the